

# THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

NEW SERIES, Vol. I, No. 32.]

TORONTO, CANADA, MARCH, 10 1853.

[OLD SERIES, Vol. XVI

## THE COMMON-PLACE BOOK.

"JESUS OF NAZARETH PASSETH BY."

WATCHER!—who walkest by the bed of pain,  
While the stars sweep on in their midnight train  
Stifling the tear for the loved one's sake,  
Holding the breath lest his sleep should break!  
In the lonely hours there's a helper by,  
"Jesus of Nazareth passeth by."

STRANGER!—far from the native land,  
Whom no one takes with a brother's hand,  
Table and earth-stone are glowing free,  
Casements are sparkling, but not for thee;  
There is one who can tell of a home on high,  
"Jesus of Nazareth passeth by."

SAD ONE, in secret bending low,  
A dart in thy breast that the world may not know  
Wrestling the favor of God to win,  
His seal of pardon for days of sin:  
In hope press on with thy prayerfull cry,  
"Jesus of Nazareth passeth by."

MOURNER!—who sit'st in the Churchyard lone,  
Scanning the lines on the marble stone,  
Plucking the weeds from the children's bed,  
Planting the myrtle and the rose instead;  
Look up from the tomb with thy tearful eye:  
"Jesus of Nazareth passeth by."

PINE ONE, with the hectic streak  
In thy vein of fire and wasted cheek,  
Fear'st thou the shade of the darkened vale?  
Seek to the Guide who can never fail;  
He that trod it himself, he will hear thy sigh,  
"Jesus of Nazareth passeth by."

—By Mrs. L. H. Sigourney.

## Ecclesiastical Intelligence.

### DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

### THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 31.....£155 6 5½

Trinity Church, Galt.....	12	8	9
—per Rev. W. Boomer.....	0	5	0
St. Peter's, Cobourg, additional, per Rev. W. A. Johnson.....	0	12	6
Port Barwell, per Rev. F. B. Read.....	£2	5	6
Elizabeth Town.....	0	17	3
North Augusta.....	3	2	9
—per Rev. W. C. Clarke.....	1	7	6
St. Peter's, Credit.....	0	19	4
Sydenham.....	0	19	0
Port Credit.....	3	3	10
—per Rev. S. Givins.....	0	7	7
St. James's, Church Bid- dulphe.....	0	7	5
St. Mary's Village.....	0	15	0
per Rev. A. Lampman.....			

108 Collections amounting to....£165 16 3½

### MISSION FUND.

Additions for Mission Fund, collections appointed for Trinity Sunday:

Previously announced.....	£193	6	0
Essa, East.....	£1	14	7½
Essa, West.....	0	13	1½
—per Rev. G. Nugent.....	2	7	9
133 collections, amounting to....	£195	13	9

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.

Previously announced.....	£305	10	4
St. James's Perth, per Churchwarden	3	15	0

171 collections, amounting to....£309 5 4

### PAROCHIAL ASSOCIATIONS.

Brookville, proportion of collections, —per Rev. E. Denroche.....	£4	12	6
Ditto special appropriation for W. & O. Fund, per Rev. E. Denroche.....	£8	3	3
Rice Lake, ¼th of collections.....	£0	17	6
D. contribution by Mr. & Mrs. Ley, for the 1st & 5th objects of the Society.....	0	15	0
—per Rev. J. W. Beck.....	1	12	6
Prescott, Branch of Eastern District ¼th of collections, per Ch'warden	6	8	3
Barton, ¼th of collections, per Rev. B. N. Merritt.....	0	15	0

£ 21 11 6

### ANNUAL SUBSCRIPTIONS.

Rev. Robert Blakey, his annual subscription.....	£1	5	0
Rev. W. C. Clarke, 11th year do. do.....	£1	5	0
Arrears of annual subscriptions due by the late Rev. R. J. C. Taylor, per J. G. Bowes, Esq.....	£5	0	0
Rev. R. N. Merritt.....	£1	5	0

THOMAS S. KENNEDY.

Sec. C. S. D. T.

March 10th, 1853.

BARRIE, CANADA WEST, }  
March 26, 1852.

REV. AND DEAR SIR:—I regret not having been able hitherto to comply with your request to report as to the state of my Mission of "Barrie, Shanty Bay, and parts adjacent," as defined in my license from the Bishop of Toronto. It is only reasonable that the venerable Society should desire to have an account of the progress made during upwards of nine years in which I have occupied this post of duty.

It is difficult to give even a short report without bringing the instrument into too prominent a position. On my arrival here in October, 1842, I found matters in an exceedingly discouraging state. In this district, comprising 21 townships, each containing an area of 12 miles square, there were but three clergymen, two of them 26 miles south and east, and the third 40 miles north, while to the west all was a spiritual desert. The prospect in every point of view would have been disheartening if I depended upon my own strength. There were two churches in an unfinished state, Shanty Bay and Barrie. I commenced service in them every Sunday, and selected seven stations throughout, from 6 to 10 miles apart, where I had service once a month or fortnight.—I selected them generally at a cross road, or path and in the centre of a scattered settlement. I had previously visited the people around, and inquired whether I might expect a congregation. The reply I generally received was, that if I had reference to the members of the Church, it would not be worth while to come so far, but that people would assemble to hear any one who came as a preacher. Indeed they were satisfied if he took his text from the Bible, and was a "smart" man; they were not particular about the doctrine.—However I continued regular services and the congregations steadily increased until, by degrees, many came back to the Church who had left it, and expressed a wish for more frequent ministrations. In conjunction with Rev. F. Osler, I had a resolution passed at our Annual Meeting of the Church Society, that our subscription should be applied towards the support of a travelling Missionary, who labored for a few years, and gave an additional monthly service to each of my stations. The desire still increased, and in 1848 the people of my own Mission offered to subscribe towards an assistant minister, to be confined within the bounds of the Mission. After many disappointments by Rev. Mr. Shaw, at length Rev. G. Nugent, sent out by you, arrived here in last May. He labors most diligently, and is most acceptable to the people.

I refrain in this brief report to give an account of the difficulties, trials, and hardships inseparable from a new and bush Mission. I have few instances of real conversion to relate, but the outward conformity is as great as could be expected, and God alone can in His own time give the increase.

I shall, in conclusion, merely draw the comparison between the state of the Mission as I found it and as it is at present. There are now five churches in the Mission, in which Divine Service is regularly performed, besides five stations. There are three more new churches in course of erection, which I expect will be ready for opening before next winter. All the churches opened are furnished with books, communion plate, surplices, printed registry books, &c. In three of them there is an average congregation of from 90 to 100. The communicants are near 100, and increasing. A large and commodious school-house has been erected in Barrie, which cost about £200, but upon which there is a debt of £70. A bell, which cost near £50, has been put up in Barrie Church. When I first came I found it difficult to raise a few pounds for Church purposes; for instance, it took three years to pay for the painting of the outside of Barrie Church. In the last year a sum of £133 was raised in that village alone for church purposes. The Mission subscribes \$75 per annum for the assistant minister, besides what is sent to the Church Society. The £100 generously granted to my Mission, and the £16 which came through your Society, I have

divided between four churches and the school-house in Barrie. This school-house has been used for Divine Service, by the Bishop's permission, on Sunday night during the winter, as the Church being situated on the top of a steep hill, it was impracticable for old persons and children to go up there after night by reason of snow and ice. This evening service in Barrie makes five full services in the Mission every Sunday. Besides the stations I have mentioned, the Travelling Missionary and I held an occasional service in the township of St. Vincent's, 80 miles from this, for the more particular purpose of baptizing the children of the new settlers, and keeping our people from straying; and on one occasion I went as far as Owen Sound, 120 miles distant. A clergyman having been settled in this latter place in 1849, he has taken that distant part of the Mission off my hands.—Another station to the east has by the Bishop's arrangement been handed over to the clergyman at Orillia, so that this Mission is now reduced to about 30 miles square. I should observe that the few Churches are only externally completed, but they present a neat ecclesiastical appearance, with Gothic windows, &c.—Some English gentlemen in travelling through my Mission expressed their agreeable surprise in meeting such in so remote and wild a country. They still want pulpit, reading desk, and sittings. At present we are satisfied with a table borrowed from a neighboring house as a substitute for the former, and are contented with planks set on blocks of wood for the latter. We were forced to occupy them thus early, as the school-houses had become too small for the congregations, and we were occasionally interfered with by others who had an equal right to their use.

The resources of the people have been well-nigh exhausted in getting the churches thus far; and being now obliged to subscribe towards a minister's stipend, they require a little breathing time. If those friends at home, who may read this imperfect sketch, would contribute something to their completion, it would be most gratefully accepted. I should like to have them all completed before I remove to a more settled place, as it is probable that I shall have to apply to the Bishop before long for this favor. I find my physical powers failing, and am unable any longer to take those long rides on horseback which I have hitherto. My health broke down in 1849, and I had to go to England to seek for a renewal, as well as to transact some private affairs. I suffered from rheumatism in the head, contracted from sleeping in shanties imperfectly protected from the weather. My visit home has considerably restored me, but I yet feel the increase of years by stiffness of the limbs, &c.

I hope that this imperfect outline will satisfy the venerable society that some progress has been made. I have reason to think that my venerable and energetic Bishop is satisfied with me. All I can say is, that I have endeavored to set forth Christian truth before the people, as it is contained in the Articles, Homilies, and Offices of our beloved Church. I have not turned aside to attack dissenters, as I have ever believed that the best method in which to meet error, is to inculcate truth.

In fine, I trust it is my highest object to look forward to the time when, through Divine grace, I may be permitted to hear from the lips of the chief Shepherd, "Well done, thou faithful servant; enter thou into the joy of thy Lord."

Yours, in the best bonds,

S. B. ARDAGH.

CHURCH SOCIETY MEETING.—On Monday evening, 21st ult., a meeting of the Middlesex and Elgin, and Huron Branch of the Church Society was held in St. Thomas Church. We were glad to observe the large attendance of members of the Church of England, although the notice was so very short, in fact too short, to admit of its being made generally known. Still the meeting was very numerously attended; and we rejoice in the fact, as an evidence that the members of the Church of England in this vicinity, are determined to lay aside the passive spirit which has for a long time theretofore been a prominent feature in their character, and assume a more active and vigorous course in matters which are of the greatest importance to their Church, and to the spread of christianity generally. The objects of the Society were well explained at the meeting, and resolutions passed in approval thereof, and expressing a determination on the part of the members of the Church in this vicinity to do their utmost to assist in forwarding the prosperity of the Society. The resolutions were all moved by lay members, and seconded by various Reverend gentlemen present. Amongst those who addressed the meeting were the Rev. B. Cronyn, of London, the Rev. T. S. Kennedy, Secretary of the Society, Toronto; the

Rev. C. C. Brough, Township of London; Rev. G. C. Street, Port Stanley.

### PRINCE EDWARD DISTRICT BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

The annual General Meeting of the Prince Edward District Branch Association of the Church Society was held in the Church of St. Mary Magdalene at Picton, on Wednesday the 23rd. Feb., 1853.

The Venerable the Archdeacon in the Chair.

### THE REPORT.

In presenting another annual Report of this Association, we have to speak of the mercy of God, which by the continued lengthening of our days, still leaves us precious opportunities of seeking to sustain the aims for which the Church Society and its various Branches were established. But while our hearts are impressed with a sense of the Divine goodness, they are also affected (and we lament that it should be with so much reason) by the remembrance of the little that has been done in this way, by us the Clergy and Laity of this District of Prince Edward for the growth of the Kingdom of Christ our Lord. We have cause to confess our evident supineness in this good work, and to mourn because of the resulting guilt, that lies burdening upon our souls. To hesitate in making this acknowledgement would simply be to deceive ourselves, and serve to continue the lethargy in which we seem to be sinking. Let us arise at once to a more resolute and persevering performance of our duty. This is no season for Churchmen to be unmindful of the sublime interests of the Gospel and the Church, or to fold their arms in listless indifference, and permit the bulwarks of Divine truth to be battered to pieces, with no arm uplifted, no voice raised to stay the wild work of awful desolation. May God forbid!

The Reports of the several Parochial Associations are now in substance submitted with earnest application to Almighty God for that grace by which alone we can be fitted and prepared so meet in a more fervent and faithful manner the duties of the year now before us.

The Picton Association through its Chairman reports, that the following sums have been gathered during the past year:

viz. Collections.....	£ 5	14	1
" Subscriptions.....	14	9	4½
" Proceeds of young ladies Penny Society,.....	7	2	10
" Ladies sewing Society.....	14	15	1

£ 41 15 1

The Hillier Association reports that the objects of this association have not been altogether forgotten, inasmuch as the Desk, Pulpit and Communion table have received the necessary covering, and the Chancel, carpentering and chairs.

The Subscriptions amount to... £ 6 0 0

The Collections " " 2 0 0

The amount paid to the Clergyman of the Parish.

Collections £ 8 0 0 } £ 81 17 6

Offerings 8 17 6

Subscriptions 65 0 0 } £ 89 17 6

In Wellington, the work of building a Church is progressing, and it is believed that it will be nearly completed in the present year.

The Committee of the Marysburgh Parochial Association say, that they are happy to report, that the £30 guaranteed by the Parochial Association for the last half year has all been collected and paid over to the minister, together with an extra donation of £20.

Their Parochial expenses, although amounting nearly to £100 are all met by voluntary contributions.

The Report having been, on motion of Mr. James Jones, seconded by Mr. Hugh Leach, adopted.

The Rev. Mr. Bleasdale, rose to move the first resolution and said.—

"Venerable Sir, I rise to move a resolution with which so far as regards the mercy shown to ourselves, these good Christian people will doubtless fully accord; but as to the latter part of it—the part to which I would draw special attention, there may not be the same unanimity of feeling. The resolution is as follows:

Resolved.—That this meeting is deeply impressed with a sense of God's mercy, both as concerns their own welfare and also the protection and countenance evinced in the preservation of this Society.

The Church Society is in my view Sir, defective, and therefore needs improvement. The great Societies of England, such as the Propagation Society, and the Church Missionary Society, have for their field of action, the whole world.—They embrace within their benevolent designs heathen, heretic, and Jew: while this Church Society, confining itself to this Province, is exceedingly contracted in its sphere of usefulness, and consequently fails to enlist as it should do, the sympathies of Churchmen in this Province.

If the Church Society embraced the world it would warm up the hearts of men, and ensure increased contributions.

The Rev. W. Padfield, seconded the Resolution and remarked, that expressions of thankfulness to God for the prolongation of our lives, are exceedingly becoming us as Christians, and therefore he supposed that no individual present would so far at least, fail to sustain the resolution.

**The 2nd Resolution.**—That no objects generally can more nearly concern the Churchmen of this Country, than those which it is the aim and effort of this Society to give effect to on their behalf, and it is trusted with their zealous co-operation—was moved by

The Rev. W. Tooke—as follows:—Mr. Chairman, the resolution states that the objects of this Church Society concern most nearly the Churchmen of this District—Sir, they are of concern to all men. I am sorry to say, that although they are such purposes as all Churchmen should warmly cherish—they do not cherish them, they are too indifferent to them. They either do not understand their own principles or they are afraid of asserting them.

The Rev. W. Anderson in seconding the resolution observed, that the people of this District ought most warmly to support the Church Society, for one of its objects was to send Missionaries to its destitute parts, and Sophiasburgh Township was fearfully destitute, being afforded occasionally services only by the Rev. W. Cox and myself.

**The 3rd Resolution.**—The Rev. R. G. Cox rose to move, and said:—Venerable Sir, I beg permission to call the earnest attention of this Christian assembly to the measure I now rise to advocate. The Resolution, stating it, is as follows:—

**Resolved.**—That to select one object of the Society in particular from the mass it would seem expedient to devote energetically our main attention the current year to the dissemination of the Book of Common Prayer, and that accordingly the collections of the evening be applied to that special purpose.

Among the numerous enterprises contemplated by the Church Society, the scattering of the Prayer Book among the people ranks very high; and it is matter of deep regret that special effort has not been directed to its accomplishment. For in whatever light we view the Prayer Book—whether as a most fitting instrument for the conversion of men to God—or of contributing directly and most essentially to the growth in grace of believers—or for the establishing men's minds upon the true principles of Apostolic order, as well as of Evangelical truth, we must acknowledge it to be our bounden duty to place it, so far as we are able, into the hand of every man who will receive it. The Diocese of Pennsylvania has two Societies, whose sole end and aim are to do this good work.—One of them alone distributes over six thousand a year gratuitously. I should be sorry to be responsible for the statement, that we have given away over 500 throughout the whole of this large Diocese. In this country there are nearly 20,000 souls; of these how many have the Prayer Book?—Is there one-third? If not—and I fear that that small amount far exceeds the number—what have we done? Is it possible that we can prize the precious privileges we enjoy? Can we be at all aware of the dread accountability which as members of the Church of the living God, the pillar and ground of the truth, we sustain—while multitudes of deathless spirits surround us who have no faith in the Saviour, and therefore no good hope of Eternal life, and we having the remedy in our hands apparently care not to apply it. A few copies have indeed been given, but what are these among so many. No one can object to its distribution. It is sometimes called Popish by those who know it not, and who know not the fact that the present Romish Missal was put forth in 1570, while our Prayer Book having been compiled in 1548 was 22 years older. But what is the Prayer Book? Chiefly it consists of those portions of Scripture most suited to enquiring minds, and for devotional reading. For this reason it was translated by Dissenting Missionaries into the languages of the heathen in preference to any other work. And that it is well fitted to this purpose let me shew. (Here the Rev. Gentleman mentioned several interesting incidents of the good done by giving a Prayer book away.) Yes, brethren, this book is the very means by which, under God, we can do abundant good to the souls of men, and fearful will be our responsibility if we refuse this light to benighted heathen, by which their feet may be turned into the way of peace.

This Resolution was supported by the Rev. W. Muloch, who observed:—That notwithstanding what had been said, he could not but say a few words in favour of the Resolution. The ignorance of the Prayer Book that prevailed among people in general is truly astonishing. I once knew a man who could not be persuaded to believe that the service of the Church was in English, and would not enter a Church on that account. By some circumstance he was placed under a necessity of entering, when to his great surprise he found that the service was really in English. He ever afterwards attended. The safety of the Church I consider as guaranteed by the Prayer Book. It is the same as the Bible. It ought to be known far and wide. Let us therefore give ourselves earnestly to its distribution; and let us remember as stimulating us thereto, the remark of Mr. Burke,—“that the solemnities of religion are in our ritual, performed with modest splendour, with unassuming state, with mild majesty and sober pomp.”

The Rev. Mr. Macculay rose at this stage of the proceedings, and begged permission to volunteer a resolution, grown out of the one just ad-

opted remarking that the reason why he wished to do so was, that the cause of the Prayer Book had been so ably advocated, he felt impelled to assist the measure proposed. The resolution, he continued, I have to propose Sir is this that the sum of £12 10s. be advanced out of the monies in hand for the purchase of Prayer Books. Cecil Mortimer, Esq., seconded the same with much pleasure.

The 5th Resolution, was moved by the Revd. Mr. Bleasdel, who remarked.—The power of example Sir is the subject of the resolution.

**Resolved.**—that all and each should be animated in the whole and beneficent work of this Society by the consciousness of the good that may be wrought ever by a single Christian example. There is a fine pattern of acting always upon a sense of obligation rather than upon any surer impulse of feeling, in the conduct of the late Duke of Wellington. Certainly he rose to fill a position never occupied before. But it was in the Church that he learned those lessons of duty, which he so studiously and with such self abnegation practiced. Her teachings of Scriptural truth animated him, and when he had weathered the storm and reached the goal he forgot not her early lessons. He was a soldier of the Cross as well as of the Crown, and amidst his greatest earthly honors, when a grateful Sovereign and people clustered his brow with laurels, he still remained an humble and faithful son of the Church, and set us all to the close of his life an example of close attention to Christian duty. C. Mortimer Esq., seconded the Resolution.

**The 6th Resolution.**—that no blessing of Divine Providence, appears to this Meeting greater or more prizable, than the blessed unity in which our Provincial Church exists with the united Church of England and Ireland and that every prayer and effort should combine to render the same under the mercy of Divine Providence perpetual, was moved by the Rev. Mr. Brent. He rose and said.—Ven. Sir the resolution embraces so many subjects it is hard to touch upon them all. No one who appreciates his position as a Christian can be insensible to the blessings that surround him. But most people prize temporal blessings more than Spiritual, a few deem the latter more tolerable than the former. But if a man be insensible to the great blessing of a Gospel preached and sacrament administered he cannot perly appreciate other blessings. The Resolution speaks of unity, what is unity? The popular notion of it is that it is an agreement to differ, and to what has this notion led, but to schisms, divisions, and heresies to the rending of the body of Christ. If true unity were understood we should not see Christians diverging in different directions to worship on the Lord's day in every little town. Instead of being one as Christ prayed, they try to see how widely they can differ. Unity consists in true unanimity of principle, sentiment and doctrine. Churchmen not considering this sometimes think that charity requires them to aid all. It does not. It rather requires them to show others wherein they are in error. The Church of England provides in the Prayer Book a rule. She does not allow of unlicensed private judgment.

The Resolution speaks particularly of our unity with the Church at home. We are indeed its offspring, and are still in perfect unity with it, let us hope and pray that it may be perpetual. It is a fine illustration of this unity, and also of the Catholicity of the Church that there is probably no one moment of time, in which in some part of this world, the beautiful liturgy does not ascend as fragrant incense to the throne of grace. May this unity ever continue, until the imperfect unity of faith, shall merge in the perfect unity of Heaven.

Mr. Leshe, in seconding the Resolution, said, Sir, I wish that the unity of the Church, may be likened to that of a tree with its branches. We are a branch of the united Church of England and Ireland. It is like also to a Parent and family. Thus the American Church sprang from the English. I do not think that our real unity with the Church at home will ever be destroyed; our meeting in convocation will not interfere with it at all, and therefore I am glad to see Mr. Gladstone's bill. Some object to it because it omits the recognition of the Queen's Supremacy I think that is a fiction, and no fiction or sham should be in the Church. The present chief adviser of the Crown is a Presbyterian, and the objection, and a valid one is, the interference of this Parliament. I hope that will be omitted, and will now second the Resolution.

The collections amounted to £3 7s. 6d.

ST. GEORGE'S CHURCH, TORONTO.

[The Resolutions passed at the late Annual Meeting of this Parochial Branch, and which we published last week, were introduced by the following speeches from their respective movers.]

The Rev. Dr. BEAVEN then moved the first resolution,

He assumed that it would be a matter of course, after the committee watching over this Society, and detailing their proceedings as they had done, to adopt their report as a matter of course. Its contents were most encouraging. When last they met the Church was weighed down with debt, and though it could not be said that it was all paid, yet it was cheering to know that by various means the debt was in a fair way of liquidation, therefore, if for no other cause the report was deserving of approbation. (Hear, hear.) But still, there had not been done as much in other respects as ought, as we find from the statement which has been submitted, that eight-ninths of the contributions have been expended for purposes of a local nature, thus reducing the proportion that should otherwise

go to the Parent Society, and so curtailing its means of utility, particularly its means of furthering the Missionary cause, and spreading the Gospel among the poor. There is evidence in the report of the desire of this branch to take the lead in such a course, and it should not be forgotten that it was the congregation of this Church which took the lead in respect of Trinity College, (loud applause). He admired the principles embodied in that report, and the candor with which it was framed. (Hear, hear.) The Rev. Dr. then suggested some changes in the rule of the Parent Society, regulating the Funds of Branches which might secure a larger amount of the sum received for the general purposes of the Society. From this he proceeded to observe again, that though much had been done, more remained to be done—there were many purposes for which the Parent Society needed funds, and in the absence of which when calls were made upon them they could not be attended to. The Rev. Doctor who was but imperfectly heard by us, then concluded by moving his resolution.

JOHN ARNOLD, Esq., seconded the resolution which was put by the Reverend Chairman, and carried.

THE LORD BISHOP said he had been requested to move the following resolution:—He said, the difficulties which the Churchwardens had to encounter were great, yet their indefatigable labours were deserving of the highest praise. It was truly gratifying to see the manner in which the Gospel was spreading around, giving strength and encouragement to ourselves and seconding the efforts of our neighbours. He could not but revert to the progress of this city and the stride that religion had made. When he came here 44 years ago there were but 700 inhabitants, whose primitive Church was more like a barn. It was, however, well attended, but when the war came they were obliged to give it up for an hospital, meeting in the interim in the Legislative Assembly. After the war it was repaired: there were then about 900 inhabitants. In 1818 it was found too small for the congregation and it was repaired and extended at a time when it was more difficult to raise £2,000 than it was to raise £18,000 now for their Cathedral, but at that time it was accomplished by the generosity of some few in number who were generous in heart. But the same anxiety to discharge this religious duty was always manifest. Some years afterwards this building was pulled down as unfit to be seen in the capital of the Province and a larger Church was erected. Most thought that one which would not cost more than £5000 would suffice. He however, opposed this view; a much larger sum was raised by assessing our congregation, and a church capable of giving seats to 1800 and on occasions holding 3000 was erected. This was burnt down soon after it was built and then he and the Chief Justice of the Common Pleas raised another fund, some were assessed £100, some £50 and none less than £25, and in a single forenoon we got £3,500—(hear, hear.) We began to build and by Christmas were in it. We were again unfortunate, and a fire which would be remembered by most of those around him took place in 1849 and it was again burnt down. But the same religious spirit again prevailed—we were not long deliberating—there was no great difficulty in again getting up subscriptions, and one is now being built which, when finished, would be the finest Church in North America, for he would not confine himself to British North America. (Hear, hear.) Trinity Church was also built at the other end of the town chiefly through the instrumentality of Mr. Gooderham and Mr. Turner, but the spirit which moved it was the late and lamented Rev. Mr. Ripley. This Church then followed. The site was given by a generous donor, and through the exertions of Mr. Boulton and Mr. Cayley this handsome edifice was erected. (Hear, hear.) The same spirit animated them also. We are fast increasing—our population is now over 30,000, it would soon be 60,000, and as it increased other Churches would be needed, and the same generous and christian feeling he had no doubt would provide them. As to their Parent Society it should be remembered that they had confusion in their camp and difficulties to encounter. When the Church Society was established they were at a loss how to assist the missions without being too hard on the Branch Societies and were content to take one-fourth from them; but this was an error, and at the next general meeting he hoped it would be corrected, and that they would be empowered to retain three-fourths instead of one-fourth, and thus enable the Society to do more in the missionary cause than it could hitherto. In reference to the branches of the society in this city they were originally all one, and the whole went into the general fund, but when our Reverend friend Dr. Lett came to this city and was appointed to this Church, with his usual sagacity he found from a perusal of the rules that he was enti-

led to three-fourths of the contribution of his own congregation, and he got it from them, others did so too, and we soon began to perceive our error. He was not sorry it had happened as it helped this congregation out of their difficulty, and they were now rendered, he might say, so independent that they would not miss the three-fourth, but would be able to extend their generous help to the whole country after the present year. When we consider how rapidly this city had risen; in 1816 the population was but 1600, in 1839 12,000, and now 33,000, might we not reasonably expect that in ten years hence it could not be less than 60,000, might we not expect it would be able to assist others, and also to form a fund to send missionaries among the Indians and the poorer parishes where they were so much needed. But he must return to his resolution which expressed our measure of thanks to Almighty God for the success which had otherwise crowned our efforts. In establishing missions they had many difficulties to encounter, and their efforts have ever been, and are even yet, retarded for the want of Clergymen, but he hoped by October next year, we should have a full harvest—what should become of us but for Trinity College? If it had not been erected we should not have one for every ten we may in time hope for. This day he had heard of the death of one of their most vigorous missionaries, the Rev. Samuel Armour, a man of sterling mind and of talent, a rough diamond no doubt, but of sterling worth and untiring zeal. After being at his Church discharging his duty he was called on to attend a sick parishioner, after visiting whom he complained on his return, took some medicine, went to his bed, and was found in the morning a corpse. His mission can not be filled up for some time, and this shows that if it were not for the vigorous support he received throughout his whole diocese how sad would be the state of it. He therefore hoped the expression in this resolution of their thanks to Almighty God would be cheerfully responded to.

The Hon. the CHIEF JUSTICE said that the statement in the report which had been read of the present position of the Church was so full and satisfactory that he thought all would allow we had reason to be thankful. For this we certainly owed a debt to our Churchwardens who had explained so fully what had been done, and the efforts that had been made that it left them nothing more to desire. Indeed he would say that the details therein given while reminding them of their obligations to their Churchwardens were also creditable to themselves, and left him no difficulty in seconding the resolution which his Lordship had just moved.

The Resolution was then put and carried.

Captain LEFROY proposed the third Resolution as follows:—

He said, this resolution was so much the same as what had been given him to propose for two or three successive years, and compelled him to go so much over the same ground that he would soon be compared to that member of Parliament who was known by the name of “One Speech Hamilton.” (Laughter.) This last year they seemed to approach a period of advantage to the Society. They were relieved from those difficulties, and the pressure which had previously borne them down, but they had the battle of life yet to enter upon in order to attain that desirable point—that great moving power—the means of attaining Scriptural education for the rising generation. Religion indeed seemed to find little favor with our present rulers. He had just been looking over a bill which had been introduced in the Legislature to regulate the law upon the subject of Matrimony which we are accustomed to call “Holy,” and which went on to declare that in future no religious ceremony need be required, but with great kindness it did not go on to say that a religious ceremony would be yet prevented when desired. We should be grateful to those who do not yet forbid it—the same might be said of Scriptural education,—it was not considered necessary, but then it was not forbidden. But are there not many reasons why we should use it—are not all our exertions in its favor demanded—do we not see the Church of Rome acquiring strength from the disunion of Protestants—claiming credit for toleration whilst plotting against the light. This was an extraordinary insatiation for which we were all responsible. Are we to allow our people to remain in ignorance or to raise a bulwark of the people around our altars by insisting on the principle of Scriptural education? It was the duty of this generation to give evidence that they sufficiently valued its blessings by extending them to others. Why not secure Scriptural education for the children of this Church—what was to hinder it? Our debt was nearly paid, and we wanted nothing but the will to have the power to do so. He hoped we should soon have our own school-house; the plan for it was now under consi-



deration; we have almost funds enough and should soon make up the deficiency.

R. B. DENISON, Esq., seconded the resolution. He was happy to hear from the report that we were coming nearer and nearer to having our School-house. Our debt being paid, the next duty that would devolve upon us would be the erection of such a building. According as it is worked with spirit, so will be the measure of our success, and the sooner will we be able to carry out our point. Let any one but see the number of children attending this school, and they must agree with him in saying, that we must have a school-house, and have means for endowing it also. (Hear, hear.) This might easily be effected, if those who were now making large profits by the purchase of land in the western part of the city, were to set apart a few feet even, for the use of the school, and hand it over to the Church Society. This, however trifling it might seem would do much: though a lot be now worth but a few pounds, it might in time prove very valuable. If this were done we could have a fine school-house built—indeed he thought it was useless to have any but a fine one, considering the number of the children we had to put in it. (Hear, hear.)—With these observations he would conclude, stating the pleasure it gave him to second the resolution, which was put and carried.

F. W. BARRON, Esq., Principal of Upper Canada College, proposed the next resolution—

He referred with pleasure to the statements contained in the report which had been adopted, by which, owing mainly to the exertions of the churchwardens, a large debt might be said to be all but paid (Hear, hear). But the manner in which this was done was not understood. It was desirous it should be, as it might have the effect of inducing similar exertions in others. There were twelve individuals who took shares in a Building Society which had been accumulating, and by the small payment of £6 7s. 6d. each, per annum, as will be seen, a sum sufficient to satisfy the principal sum due to the Bank in full had been provided, such being the case it would be a disgrace to this large congregation, if they did not liberally respond to the call which would be made upon them, to provide the means of paying the interest upon this sum, while the shares were maturing and which will be but a few years, at the end of which time the principal of this debt will have been paid by the contributions of those few individuals. It would indeed be a shame if their contributions next Sunday did not make up this £75 for the years interest.—Another reason why we should exert ourselves is, that thereby this building would be permanently secured for the Worship of God, whilst if the debt were not liquidated, we could not tell to what purpose the building might be converted. For every reason therefore, it was incumbent upon them to relieve the church from debt, and so for ever set it apart for the service for which it was originally intended. (Hear, hear.)

Dr. BOVELL seconded the resolution, and drew attention to the fact that there was now but the small sum of £300, to prevent the consecration of this building to God, and if he looked around he could not think it possible that this trifle would long be an impediment. This was an age for action, we were called on to act so as to produce fruits, but works without fruits were dead (hear, hear). He would press this upon them, for he saw the more they gave the more they were inclined to give, and if we go on in the same ratio increasing in our gifts from year to year, we should soon be free from debt, and in a position to accomplish other objects, not the least of which would be the ensuring a daily service in their Church. (Hear, hear.)

The Rev. the Provost of Trinity College moved the next resolution—

The Rev. Provost spoke in so low a tone of voice, and there was so much noise caused by some officious persons poking at the outer stoves while he spoke, that we regret to say we lost his observations altogether. We understood him to advocate the giving of three-fourths, not one-fourth to the Church Society, and the motives with which we should give; and that when the condition of the country was observed we could not dwell too much on the importance of the ground being fully occupied by the Church.

The Rev. W. S. DARLING seconded the resolution, and gave some interesting details of the difficulties of the settler, proving the necessity to them, of aid for missionary purposes. When going to the woods for the purpose of settling it was often difficult for them to take with them sufficient provisions to meet their wants for even a few months, when these were expended they were driven to go to the older settlers for employment, returning in the spring to secure their labour with the axe, and thus working hard by day and watching by night, it was generally the end of the second year before the return from the crop enabled them to meet their wants, and per-

haps purchase a cow when they are comparatively comfortable. To men situated thus the labour of the missionary was peculiarly needed. What would be our condition if we were, as many of these men are, 10, 15, or 20 years without hearing the word of God. The Church calls on us day by day—Sunday after Sunday to attend her services, and it would not be denied that our downward tendencies were such that if not reminded of the value of the services of our church, we were apt to forego them. He thought it was incumbent on those who were rich to assist those in spiritual destitution, and concluded by seconding this resolution.

HENRY ROWSELL, Esq., moved and T. P. ROBERTS, Esq., seconded the next resolution.

The Rev. CHAIRMAN then said, he could not allow the proceedings to close without saying how exceedingly gratified he was at the large attendance on this occasion. Though generally well attended the numbers now present were three times more numerous, and he trusted this increase of interest in their proceedings would progress from year to year. (Hear, hear.) It was also a subject of congratulation on the part of the congregation, that their proceedings were shared in by their Bishop. He believed he might say that this was the first Parochial Branch meeting his Lordship had ever attended, though numerous they were about him, and with the many calls of duty both with the pen as well as otherwise, which the labours of his extensive Diocese imposed upon him, we should be doubly thankful to him for his presence on this occasion. (Hear, hear.)

### English Files.

#### HOUSE OF COMMONS.

Wednesday, February 16, 1853.

##### CLERGY RESERVES (CANADA) BILL.

MR. FREDERICK PEEL: Sir, I rise to ask for leave to introduce a bill which shall empower the legislature of Canada to exercise a control over the provisions at present regulating the arrangement of the clergy reserves in that province. As far back as the year 1791 the province of Canada was divided into two parts; and in the Act known as the Constitutional Act, it was provided that whenever the Crown disposed of its waste lands, one-seventh in value of the lands which were disposed of should be reserved for the benefit of a Protestant clergy. In the course of years a very great quantity of land had been reserved. A great portion of it had been sold, and at the present time the clergy reserves consist in part of land and in part of money, of investments in the funds of this country and of Canada, which have arisen from the sale and disposition of lands which originally were reserved for this purpose.—The manner in which this fund is appropriated is this. The revenue is applied to the payment of stipends to ministers of different religious denominations. It is not the case that these denominations participate in that fund in proportion to their relative numbers, or to the strength of each, because it will be found that, notwithstanding the change which took place in the year 1840, the Established Churches of England and Scotland derived by far the advantage from this fund. I find that in the year 1851, the clergy of the Church of England in the two Provinces received a sum of about £12,000. The population professing that religion amounted altogether to just about a quarter of a million. The Church of Scotland received a sum of £6,500, having a population of 61,000 souls. The other churches which received money from this fund were the United Synod of Presbyterians in Upper Canada, £464; the Roman Catholic Church, £1,369; and the Wesleyan Methodists of Upper Canada, £639. Now, upon what authority is this distribution made? I find that the two houses did succeed in agreeing to a measure, and passed a bill, which was carried by the Legislative Council by a narrow majority in the House of Assembly. That bill came home to this country, and according to the constitutional provision, was laid on the table of this and the other house of Parliament, for thirty days prior to her Majesty's pleasure being signified with respect to it. An objection was taken by the Bishop of Exeter, that the Legislature of Upper Canada had exceeded its powers in dealing with this question—that the Constitutional Act of 1791 gave it no power at all, except such as was prospective only. That question was referred to the judges, and they reported upon it in these words (as we understood them):—"We are all of opinion that the effect of the 41st section of the act of 1791 is prospective, and that the powers thereby vested in the Legislative Council and the House of Assembly and their provisions cannot extend to the waste lands already appropriated." Nothing, therefore remained but to introduce a bill into Parliament, embodying the principles and details of the bill which had passed through the House of Assembly

and Legislative Council of Canada, at the invitation of the Government of this country. That bill was accordingly brought in. In order to conciliate opposition in the House of Lords it underwent very considerable modification; and as it was finally passed it certainly differed very materially from that bill to which the legislature of Upper Canada had given its assent, and made a provision very much more favourable to the Church of England and Scotland than even that legislature had sanctioned.—Since 1840, twelve years have now passed by. Events have been crowded in that period in a new country which might have occupied an age in any old one. I find that the population has more than doubled since the year 1840. You find the religious denominations shifting about—now this one getting ahead, now another falling into the rear, just as emigration brought an accession to this or that particular creed. Therefore nothing could be more natural than that a desire should be entertained for a re-adjustment of the arrangement made so far back as the year 1840 [hear, hear]. There is nothing unreasonable I think in the people of Canada desiring that some particular denomination should have a share of the fund more in accordance with its numbers. I instance the Presbyterians in connection with the Church of Scotland, who I believe have lost more than one-half of their adherents since 1840. Soon after that year a schism took place in that Church and extended, however unaccountably, to our North American Colonies, and I find that the Free Church of Scotland has now more followers than the body in connection with the national Church of Scotland. It is very natural too, we think that other bodies, the Wesleyans for instance, with 100,000 persons belonging to their communion, should desire to participate to a greater extent than they now appear to do in the advantages of this fund [hear, hear]. There has also been a desire expressed for the secularisation of these reserves; but it does not matter what is the view entertained—be the force or form of public opinion in that country what it may—there are not any means of giving a legal and constitutional expression to their sentiments—there is an insuperable obstacle in the way. That obstacle is the act of 1840, and the object of this bill will be to remove that bar [hear, hear]. Now I am anxious, sir, to explain precisely the object of this bill. We do not intend by it in any way to alter the present condition of things. We leave the different denominations in that colony, not certainly on the same footing as that on which they have hitherto stood, but in the same relation which they have hitherto borne to each other. All we propose to do is to vest in the legislature of Canada the power, if they think fit to exercise it, of altering that arrangement. I think it precipitate to anticipate that these clergy reserves will, in consequence of this concession, be of necessity alienated from religious purposes, and secularised by the legislature of Canada. There are in that colony people who think, as I do, that in a new country, perhaps even more than in an old one, it is of the greatest importance to have a public provision applicable to the payment of stipends to ministers of religion. It is only when you have provision of that kind that you can secure that presence of clergymen and the ministrations of public worship in every community, however poor, however remote they may be from the seat of government. And, sir, we ought not to forget that the clergy and the laity of the Church of England, and the other denominations in that colony who are interested in the maintenance of this fund as applicable to religious purposes, constitute by no means an inconsiderable minority in that country. There is a very just remark made by Lord Elgin, in one of his dispatches, where he says that there is this evil attendant on the present arrangement, that "those in communion with the churches peculiarly benefited by this fund, instead of trying to influence the public mind of the colony are continually looking to the opinion of the mother country, and contend to take shelter under the shadow of an act of Parliament, while, if left to themselves, there may be very good ground to anticipate that they will be able to make their opinions shared in by others." Why, I see it stated that at the last general election in the colony, in the month of December, 1851, they put forth their strength, and succeeded in carrying no less than nine elections, displacing from the legislature some of those who took a most prominent and active part in advocating the secularisation of these reserves; and, therefore, I am not altogether without hope that the party which is at present interested in the existing appropriation of this fund may possibly be able to bend the colonial legislature into taking that direction which they consider that the well being of the country requires. But, be that as it may, I contend that the subject is solely and exclusively one for the consideration of the colonial legislature [cheers]. It is not an imperial, but a local concern. That is the ground that we occupy in bringing forward and advocating the adoption of this bill. (Hear, hear.) Now how stands the question. I need not go to an earlier period than the month of June, 1850. At that time the House of Assembly passed several resolutions, and an address to her Majesty, praying that the power which we now propose to confer on them might be granted. Lord Grey, in answer to that address and those resolutions said, that he regretted that the agitation had been revived on this question—that he had hoped that the act of 1840 had permanently disposed of it; but as it was the wish of the legislature of Upper Canada to deal with this question, that he, regarding it entirely as one of local concern, was prepared to recommend the introduction into the Imperial Parliament of the requisite measure. When that dispatch was received in Canada I find that both houses, not only the House of Assembly which had voted the

address, but the Legislative Council as well, passed addresses of thanks to her Majesty for the communication they had received from her minister. Later in the same year Lord Grey announced to Lord Elgin that, in consequence of the extreme pressure of business in that session (1851), he had found it impossible to introduce the measure; but he undertook to bring it forward early in the session of 1852. Lord Grey was succeeded in the colonial department by the right honourable gentleman whom I see opposite (Sir J. Packington). That Right Honourable gentleman came to the conclusion that he would not advise the introduction of the measures which Lord Grey had undertaken to bring in in the course of that session. I now come to the resolutions which were passed by the legislature of Canada so late as the month of November, on the receipt of the intelligence sent by the right honourable gentleman opposite. In December, 1851, there was a new Parliament, and the right hon. gentleman stated among other reasons for postponing the measure, that since the addresses were passed by the Canadian legislature there had been an appeal to the country, and he understood that there had been a change in the opinions of the House of Assembly, and he would wait to hear the result of a reference being made to them. Now, sir, there cannot now be any doubt as to what the views of the present Assembly are. They have passed a resolution in strong terms remonstrating against the decision of the Colonial Minister; and the material point to observe is, that this resolution was brought forward upon the motion of Mr. Hincks, the head of the Government in that country. Therefore you have in the year 1850 the House of Assembly, in 1851 the Legislative Council, and in 1852 the Administration of the country all concurring in pressing this motion on the adoption of Parliament. I know that the right honourable gentleman has said, "that the divisions which carried the resolutions do not express fairly the opinion of the country, because you must bear in mind that this is not a Canadian question—that the great bulk of this property is in Upper Canada, and that the divisions, which show a majority of thirty, or forty on the question, include the Roman Catholic members of Lower Canada; and it seems but fair, in a question which solely and exclusively concerns the upper province that they should refrain from taking part in those divisions." Now, I differ here entirely from the right hon. gentleman. I think that Roman Catholic members had a just claim to take part in these divisions, because you must remember this material point, that there has been no proposition for the secularisation of this fund since the year 1840, or if there has been it has received very inconsiderable support—three or four votes. Now, all that the Roman Catholic members do in supporting these resolutions is to say that they think these funds ought to be left to be dealt with by the local Parliament as it seems fit, and that they wish to put the Protestant endowment in Upper Canada on precisely the same footing as their own endowment in the lower province. Now that is all the Roman Catholics seek to do; and I will show the House that the endowment of the Roman Catholic clergy in Lower Canada may be dealt with by the local legislature if it thinks proper to do so. By the terms of the capitulation of Quebec the Roman Catholic clergy were secured in their accustomed tithes and dues from the members of their own communion. I believe that as a general rule the terms of the capitulation remain in force in a general peace, and that if these terms are to continue to be respected the usual course is to embody them in some legislative enactment. Now I find that an act was passed—the Quebec Act, as it is called—in which this provision was made, "For the more perfect security and ease of the minds of the inhabitants of this province; it is hereby declared that his Majesty's subjects professing the religion of the Church of Rome may have, hold, and enjoy the free exercise of the religion of that Church, subject to the King's supremacy; and that the clergy of the said Church may have, hold, and enjoy all their accustomed rights, tithes, and dues now payable by such persons only as profess the religion of the Church of Rome." If that was the only act affecting the endowments of the Roman Catholic Church; they would be placed in precisely the same position as the endowments of the Protestant Church now stood, and there would be no power in the colonial legislature to alter them; but in the very constitutional act of 1791 this very provision was made which we now wish to adopt for these Protestant endowments. The 35th clause after the declaration that I have referred to says, "Be it enacted that the said declaration shall remain and continue to be of full force and effect in each of the said two provinces of Upper Canada and Lower Canada respectively, except in so far as the said declaration, or any part thereof, shall be expressly varied or repealed by any acts which may be passed by the Legislative Council and the House of Assembly of the said provinces respectively, or which may be assented to by her Majesty or any of her successors, under the restrictions hereinafter provided." Therefore you see that the Roman Catholic endowment of tithes and dues, which those of the Roman Catholic persuasion are now bound to pay to the clergy of that church, may at any time be abrogated by an act of the colonial legislature; and inasmuch as all that we propose now to do is to place the Protestant endowment in Upper Canada on precisely the same footing, I cannot see why the Roman Catholic members of the local legislature should be objected to because they took part in a decision upon this subject [hear, hear]. Upon these grounds, then I beg leave to introduce this bill.

Sir John Packington, Mr. Vernon Smith, Sir Robert Inglis, and Lord John Russell subsequently addressed the House and leave was given to bring in the bill.



In the Lords, the Bishop of Exeter took the opportunity of moving for some papers to express his opinions on the subject, objecting that the bill ought to have been introduced by the Secretary of the Colonies, rather than in the other house, and that the colonists were taken by surprise, relying upon the name of the noble Duke as a tower of strength to their cause, believing that he would not consent to sacrifice the interests of the Protestant Church in Canada, by allowing the clergy reserves to be seized upon and confiscated:—

“He was quite ready, at the same time, to admit that when a statesman found himself involved in the duties of office, it was necessary for him to review the conclusions at which he had before arrived on any important matter of public policy.— He admitted that it was the duty of such a person to correct his first impressions; and undoubtedly, if the previous private impressions of the noble duke had been against this measure, and he had subsequently changed that view, and considered that, as a Minister of the Crown, he was bound to support the present bill, he honored the noble duke for having yielded to reason and conviction. He for one confessed that the fact of the noble duke having succeeded to office, and being an important Member of the new Government, was to him strong ground for believing that that Government would prove itself a friend to the Church of England and the Protestant religion as by law established. But not only was the noble duke placed at the head of the colonies, but there was another remarkable circumstance, viz., that the noble earl who formerly held that office, and who was understood to be the most hostile to the views of the colonists on this subject, was no longer a member of the Government at all, and this to the colonists must have appeared as another ground of confidence. Looking to the other members of the Administration, they would see more than one right honorable gentleman whom they knew to be faithfully attached to true religion especially as embodied in the Church of England. There was in particular one individual eminently distinguished by every public virtue, a man of whom it was impossible, even when one differed from him, to speak without respect—he alluded to Mr. Gladstone the Chancellor of the Exchequer—and what did the colonists know of him? He (the Bishop of Exeter) was not aware that that right honorable gentleman had ever publicly expressed an opinion on this subject, but the colonists must have been aware that he first became greatly as well as favourably known to the world by the publication of a work on the relations of the Church to the State, in which he held and maintained the great principle that it was the first duty of the Government, as such, to support and advance the true religion. Had they not a right on that ground then, to be satisfied that the right hon. gentleman would be found among the supporters of their claims? There was another very special ground on which they must have formed some hope of the right hon. gentleman, and that was the constituency which had more than once selected him as their representative—he meant the University of Oxford—a constituency whose fidelity to the cause of religious truth could not be for a moment doubted.

Having given an outline of the history of the reserve fund and the papers he wished for, some of them relating to the recognition of Roman Catholic titles in Canada, the right rev. prelate in conclusion, contended that this was a matter with which it was not competent for the colonial legislature to deal, that it was an imperial question involving the highest and most sacred part of our constitutional law, and that it was one upon which the Imperial Parliament alone should decide:—

“The Legislature of Canada had shown its regard to religion already by completely secularising a college, which had been founded and endowed for the purpose of the Church in that country, and he did trust that the interests of the Church would not be left to the tender mercies of such a Legislature. Another Act had passed that Legislature, the 11th and 12th Victoria, chap 143, the object of which was to incorporate a religious order of persons in Canada, who were bound by their oaths to do any service which was required by the Pope. That measure actually had received the sanction of Her Majesty's Government at the very time when there was such an outcry against the Pope in this country. There was only one other document for which he should at present move, and that was a copy of an official letter from the Lord Bishop of Quebec to his Grace the Duke of Newcastle, one of Her Majesty's Principal Secretaries on the matter of the clergy reserves in Canada. That letter had been hastily written—but it was perhaps, the more satisfactory on that account, as containing the deep and earnest impressions of the writer. His right reverend friend had kindly favoured him with a sight of the draft of that letter, and he perceived that he declared that no measure could have sacrilege more plainly stamped upon it than one which provided for the absolute confiscation to godless uses of property solemnly dedicated to God. He asked their lordships, were they prepared to sanction that sacrilege? There had been times when the House of Lords would have spurned the very notion, and he begged to remind the Government that the act would be in direct contravention of the coronation oath—He knew themselves did not like a reference to that oath. It permitted a great deal; but one thing it did say, that the Protestant Church should be held up in England and Scotland, and all the dominions belonging thereto. He contended that it had been properly construed that the oath bound the Sovereign to the utmost of her power to preserve the Protestant Church and the Protestant religion in this country and all its dependencies—But, independently of this, there was another reason why the proposition of the Government should not be sanctioned. The whole amount of the provision from the clergy was about

£20,000 a year in the Upper Province; and there was a restriction that not more than £100 a-year should be allowed to any one clergyman. If there were at present but 200 clergymen receiving £100 a-year each in that country to support the true Church, he asked their lordships, were they prepared to sanction the disturbance of that property in the face of an enormously wealthy Church? The estates of St Sulpice alone, in Montreal, were estimated at £60,000 per annum; and he might safely say that it was the richest spiritual corporation in the world. He would be no party to a breach of the treaty which bound us to hold inviolate the property of the Roman Catholic Church; but it must be remembered that that provision was the very reason which had induced George III. and his Ministers, to recommend the measure of 1791 to Parliament, and which led to its being triumphantly carried by the Legislature of that day.

The Duke of Newcastle declined entering into a discussion till the bill was before the House. That measure, indeed, the right rev. Prelate, though evidently unacquainted with its provisions, had thought proper to stigmatise as one of confiscation, as designed to pervert the Clergy Reserves in Canada from their legitimate purpose; but their Lordships would find, when the bill came before them, that the right rev. Prelate's apprehensions on this head were without foundation:—

“The right Reverend Prelate had spoken of the proposed measure of the Government as sacrilege. That was a charge of so grave a nature, that, however anxious he was not to enter into the details of the measure, he felt bound at once to say he could not recognise its truth or justice. If this measure were sacrilege, what was the act of 1840? The Government did not propose to deal with the Clergy Reserves as they were dealt with in 1840, transferring from one body to another the arbitrary disposition of the property; but, assuming that it went the whole length the right reverend Prelate contended for, and that the Reserves were applied to secular purposes, he would ask the right Rev. Prelate what was the character of the act of 1840, which he had supported? Sacrilege could not be a question of degree. If a man broke into a Church and stole plate, he would be equally guilty of sacrilege whether he took only a small quantity or more. But what did the right rev. Bench do in 1840? He did not attack them for it, but there must be consistency in this matter. They supported an act which took away from the Church of England a large portion of the Clergy Reserves; and it was applied, not to the purposes of other creeds or forms of Christianity, but to secular purposes. But he went further, and asked what were all the preceding acts that had been passed upon this question since 1791? What had been the course taken by the Legislature of Canada, and the recommendations sent out by the Governments of this country? Had they been guilty of sacrilege? What did Sir J. Pakington say? He said he was prepared to deal with this question—that circumstances had occurred, such as emigration and others, which made it necessary to have a redistribution of these funds, necessarily taking a part from the Church of England; and he was, therefore, just as guilty of sacrilege as the present Government would be if they had proposed to hand over the whole of these funds to secular purposes. Upon this subject, so far as the Church was concerned, and any religious dues were involved in this measure, it was as between the present and the late Government a mere question of degree. But as regarded the measure itself upon the most important view—namely, the colonial view, it was a matter not of degree, but of principle. The whole question was this—was it to be a colonial or imperial question? Were they to follow out to its true legitimate conclusion the principle of not merely a representative but a responsible government, or to deprive the Colony of the full benefit of that responsible government, and thereby to leave it in an anomalous position? The right reverend Prelate had said that the question had been considered as settled in 1840. The late Government had not so considered it. The Bishop of Quebec, and other Bishops of Canada, in 1846 applied for a different arrangement of these reserves; they wished to reopen the question in 1846. How, then, could they say in 1846 it was not settled as to part, and yet that it was closed as to the whole in 1853? He thought that when their lordships came to consider this question, they would arrive at the conclusion with him, that upon purely and strictly colonial views it ought to be settled at once, and in the way proposed by the Government. The right reverend prelate had spoken of the effect it would have on the coronation oath, but he thought their lordships would see, when this bill came to be printed, that the Queen would have the same power of veto she now had, and that in no way, as he conceived, was the coronation oath effected by it. (It will be observed that no mention of the veto was made by Mr. F. Peel in the Commons.) The right rev. prelate had also entered into a comparison of the Church of Rome and the Church of England in Canada. Upon some future occasion he would enter into the question; but he could assure the right reverend prelate that, whatever might be—and he believed it to be greatly exaggerated—the wealth of the Roman Catholic Church in Canada, that Church would stand on precisely the same footing as to being dealt with by the Canadian Legislature, as the clergy reserves under this measure. The right rev. prelate had spoken of the Roman Catholic endowments in Canada as though they had been settled by acts of Parliament, which were about to be left on the statute-book, while the clergy reserves were disturbed.

But the Roman Catholic Church stood on a much weaker foundation. If the right rev. prelate would refer to the treaty of Quebec, he would find that the treaty tended to confirm little more than perfect freedom of worship to the Roman Catholics of Canada; and as to the very instance put to the right rev. prelate—that of the corporation of St. Sulpice—what was its title? It was not confirmed by treaty, but was so weak that a Canadian ordinance was passed, and it was under that its possessions were now held. Again, what had the Legislature already done as to the Roman Catholic endowments? They consisted in one form of tithes, but they were not payable by all classes of the community—they were payable only by persons of that communion.—(Hear, hear.)—and so strictly was that the case, that if a man changed his religion he became exonerated from the payment by the mere fact of such change. Moreover, in Upper Canada, the tithes had been abolished; and in consequence of that, as he believed, the Governor of Canada had conferred on the Roman Church a grant out of the clergy reserves; and under that grant the Roman Catholic Church was receiving £1,600 a-year. That church, therefore, stood upon precisely the same footing as the Church of England. There had been an amount of mystification and misrepresentation upon this subject which he hoped by discussion in that and the other house of parliament would be removed; and he confidently anticipated that the right rev. bench, viewing this measure not abstractedly as affecting the Church of England alone, but as a great national concern, would regard it as one of the greatest advantages of the Church of Canada.

The Earl of Desart tendered his thanks to the right rev. prelate for having brought the subject before their lordships, as it was most important the public should be made sensible of what he must consider as a great blow to Protestantism in Canada, and he said that the more advisedly, inasmuch as the Canadian Legislature had made no secret of their intention to divert these lands from ecclesiastical purposes.

The papers were then ordered, and the house adjourned.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. LAWRENCE BUILDINGS.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 25s. per annum;  
Nonperforming 25s.  
MR. PAIGE, Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

DAY	Date.	1st Lesson	2d Lesson
MON	Mar. 13, 5 SUND IN LENT.	{ M. Exod. 3.	Luke. 24.
		{ E. " 5.	1Thes. 4.
TUE	" 14, .....	{ M. Josh. 8.	John 1.
		{ E. " 9.	1Thes. 5.
WED	" 15, .....	{ M. " 10.	John 2.
		{ E. " 23.	2Thes. 1.
THUR	" 16, .....	{ M. " 24.	John 3.
		{ E. Judges 1.	2Thes. 2.
FRI	" 17, .....	{ M. " 2.	John 4.
		{ E. " 3.	2Thes. 3.
SAT	" 18, .....	{ M. " 4.	John 5.
		{ E. " 5.	1Tim. 1.
SUN	" 19, .....	{ M. " 6.	John 6.
		{ E. " 7.	1Tim 2,3.
MON	" 20, SUN. REF. EAST.	{ M. Exod. 9.	Matt. 26.
		{ E. " 10.	Heb. 15a.

• To verse 11.

Canadian Churchman.

THURSDAY, MARCH 10, 1853.

MEETING OF CONVOCATION.

Convocation met on the 15th ult., and we deeply regret that we are unable to give the very full and interesting report of the proceedings which appears in the *Morning Chronicle*. From the editorial columns of that Journal however, we extract the following comments upon the more important matters which came under the notice of the body.

“The report on the Clergy Discipline Bill is the work which has been completed; and it amounts to a distinct and unequivocal claim on the part of the Church to such a share in her own most vital concerns as cannot be denied to her without denying her existence. Those who are prejudiced against any attempt at ecclesiastical self-government will be sorely puzzled to find any thing tot object to in the temperate and cautious spirit of that document, and in the all but reluctant language in which it is couched.

The most prominent portion of yesterday's proceedings, was the presentation of the address to the Throne. Her Majesty's advisers may be congratulated on their skill in wording the Royal answer. Neither the friends nor the foes of Synodical action can make much of it; yet such force as it has is decidedly with the former. The address in its concluding paragraph, explicitly referred to the “resumption of Synodical action at no distant date,” and the Crown has not been advised to deny the position

thus taken up. Silence on such a point may be interpreted as consent.

The chief topic of interest in yesterday's sitting was the claim urged by the Colonial Bishops to seats in Convocation—a claim we frankly admit, which involves considerations of the most momentous nature. The Bishop of Cape Town's petitions opens the very largest inquiries. For example, it raises the question of the nature of Convocation—how far it is a true Provincial Council—how far it is part of Parliament—what constitutes suffraganship—what is the essence of the Province of Canterbury—what is the meaning in the case of Colonial Bishops, of the supremacy of Canterbury—what is a colony—what a plantation—what are the legal effects of certain letters patent—what is the mutual force of the canon and common law when they come into conflict—what is the bearing of certain treaties—what of certain acts of parliament? Yet these matters are only part of the difficulty involved in the claim of the colonial bishops. The form in which the claim came before convocation is remarkable. The Bishop of Cape Town petitions, not the Archbishop of Canterbury, but “the prelates and Clergy of the Convocation to be summoned,” &c. The Archbishop, with the consent of the Bishops, refers the petition to the Vicar-General, Dr. Travers Twiss, who reports to the Archbishop solely his opinion against the Bishop of Cape Town's claim—whereupon the Archbishop decides accordingly. The proceeding we think as ill considered as it is harsh. The Archbishop was not petitioned, nor was he asked to decide. Neither did the Upper House commission their president to settle the appeal for them. Convocation was petitioned—Convocation remitted the petition—the Vicar-General's Report, therefore ought to have been made to Convocation or at least the Archbishop ought to have communicated that document, even if addressed solely to him, to his brethren, and to have asked their decision on it. The constitutional grievance is akin to the case of the Speaker disposing of a petition made to the House of Commons. The present Archbishop of Canterbury has made many false steps but his yesterday's proceedings, both in this matter and in his decision on the consensus fratrum, are beyond even his Grace's wonted activity in committing himself.

As regards the claim of the colonial bishops, without expressing any opinion on the matter itself, we rejoice at all events, that it has been urged. Laying aside, for the present, Dr. Twiss's Report—which summarily speaking, only seems to show that Cape Town was not a see when the sittings of Convocation were regularly held—it is plain that the demand of the colonial prelates to sit in Convocation is founded only upon their estimate of that body as a Provincial council. If the colonial sees are subordinate to Canterbury only in such a sense that their prelates may not assist with the provincials in the spiritual concerns of the province, of course their suffraganship and obedience to the metropolitical see amount to nothing. If they are to have no voice in the synodical action of the province, they must organize and carry out the most independent exercise of spiritual authority for themselves. No step could be devised more certain to accelerate the entire independence of the colonial Churches—or, indeed, to force them into the position of foreign Churches—than to refuse to admit their bishops to the Convocation of Canterbury. Unfortunately the Archbishop has undertaken, on his own authority, to reject on the loftiest principles of Ultramontane and personal infallibility, the claim of the colonial prelates—a claim be it remembered, which was never legally referred to him—and also to settle the question of the consensus fratrum by blandly yet blindly, ignoring the existence of any bishop but himself. His Grace has, we repeat, in his own person, sanctioned the worst and most extreme error of the Papacy—the dogma of a personal and irresponsible supremacy. It is for the Church of England to say whether she will accept the revival, in its most odious form, of the most intolerable abuse of the Papal system.”

LITURGICAL REFORM, IN THE CHURCH OF ENGLAND.

ARTICLE III IN THE NORTH BRITISH REVIEW, AUGUST, 1852.

His remarks upon the *priestly office* and upon the *Ordination Service* manifest how these deficiencies in faith, of which we are speaking, destroy the capability of receiving almost any doctrinal truth. He seems entirely ignorant of the distinction between personal sanctification and that grace of office which is imparted to the recipient of Holy orders for the sake of his flock. Thus he says “lamentable experience shows that all ministers do not receive the Holy Spirit at ordi-



nation." Now what the Church distinctly teaches is this, that in ordination the Holy Ghost is imparted to the person ordained, not in order to his personal sanctification, but that his acts as the appointed ambassador of Christ, and priest of God, may be the means of imparting the sacred unction of that blessed spirit to the faithful. These are the words of the service; "Receive the Holy Ghost for the office and work of a priest in the Church of God." Not one word of personal sanctification is here. That must be obtained by all the members of Christ, whether priests or people, on the same common terms and cherished by the same common methods. What the Church here professes, is, that Almighty God is graciously pleased to give his priests through the laying on of the hands of his chief overseer, the power of conveying officially and permanently, grace and mercy to the faithful members of his love. This, be the thing itself true or false, is what the Church professes in her ordination service, or else language has no certain meaning. Can we wonder then, that infidels sneer at theological honesty, when they see a professedly evangelical reviewer endeavouring, by the shallowest sophistry to explain away a doctrine so plainly set forth and concluding thus "an undoubting prayer for the descent of the Spirit would have created no scruples; the imperative form is but a different expression of the same thing!" Verily if the Anglican Church had used language in her most sacred formularies in that sceptive manner, which certain of her children and professed friends assert she has done, it would become her members to be amongst the very last persons to denounce Romish Jesuitism!

Our Reviewer is however after all sorely perplexed in his efforts to apologize for those who deny the Sacramental system of the Church, especially its doctrine of baptismal regeneration, and who yet continue to minister at her altars. And well he may, after making the following admissions. "Does the Church of England," he asks, "profess this priestly theory of sacramental grace?" He answers himself, "it she does so any where it is confessedly in the baptismal service. It is not to be denied that the High-churchmen have the natural sense of the words in their favour." Again he admits, "it is indisputable, that if the term regeneration, expresses any spiritual effect upon the soul, the baptismal service countenances the sacramental and the priestly theory." But in his determination to refute the teaching of the Church he makes these still more startling assertions, "the doctrine of the baptismal service is true; the unconsciousness of the infant is the real fons mali.—Scripture knows nothing of the baptism of infants!" He further declares that, "the non-recognition of the fact that, the external right of infant baptism is not the baptism spoken of in Scripture is the source of the palpable weakness of English low Churchmen in the discussion of this question. They have reason and religion on their side, but in the appeal to Scripture they are undeniably worsted by their opponents.—The advantage possessed by the High Church party, rests on the assumption that what is said of baptism in Scripture may be equally said of the infant baptism practiced by the Church of England." He further adds, "but a bright day is dawning. Dr. McNeill, Mr. Litton, and we may almost add the Archbishop of Canterbury, are perceiving that that the practice of infant baptism is not found in Scripture!" It does not come within our design at present, to controvert these statements, or to show their heretical and Christ dishonouring tendency. We have quoted them to prove, our opponents being witnesses, the identity of the faith held by the Anglican Catholic party, with that taught in the Prayer-book. Henceforth let the battle between the Catholic and Genevan parties existing in the Church be fought on its real merits. And while the former maintains that the faith of the Anglican Church as at present held in the formularies is evangelical, scriptural, and Catholic, let the latter, imitate the honesty of the few Romanizers who have been connected with the Church, and confess that they also think that at the Reformation the Church was as a limb badly set, and openly state their wish to remodel it, doctrinally at least, on a Genevan basis.

The length of our article, sketchy and therefore unsatisfactory to ourselves as our observations have been, still warns us that we must hasten to notice what the North British Reviewer seems to esteem as a powerful defence of low-Church uniformity, namely the well known decision of the Judicial Committee in the notorious Gorham case. The writer greatly triumphs in this decision, and with much eagerness endeavours, to fasten it upon the Church as her decision. He thus writes concerning that Judgement "The Church refused to put an exclusive interpretation on her formularies." "We have said" he adds, he adds, "the Church"

advisedly.—The Judicial Committee is by the law of the Church of England her supreme court, the final tribunal by which she judges heresy and every other spiritual cause. The supremacy had conferred on the Crown full jurisdiction over all spiritual causes and persons in the Court of Delegates." He thus insists upon the spiritual authority of the Judicial Committee, not on the ground of its appointment by a certain Parliament, but as deriving it through the supremacy of the Crown which sanctioned its appointment. In this at least, he shows more right appreciation of the true character of the Church, than do many of our own brethren who profess to receive, as binding upon the Church, the decision of the Judicial Committee, because that committee was appointed by the sectarian British Parliament.

It is wearying both to writer and reader, to refute statements which have already been refuted, times without number; still as so respectable a publication as the *North British Reviewer* does reiterate with the assumption that it is uncontrovertible, the assertion that the decision in the Gorham case is binding upon the Church, and as not a few of our own Clergy, plead its authority as a justification of their own conduct; we shall endeavour to give a few hints, rather than elaborate arguments, which, if duly considered, will show the utter fallaciousness of such an idea. And it is with real regret that we write any thing which may give pain and uneasiness to any of our brethren: but we view the doctrines involved as those which most deeply effect the evangelizing of the world, and even the honour of our great High Priest, and we may not therefore, keep back what we esteem to be the truth of Christ and his Church.

We must defer the conclusion of our remarks till next week.

PROVINCIAL PARLIAMENT.

Our limits preclude us from noticing in detail the recent proceedings of the House of Assembly. The subjoined letter, however, from the correspondent of the *British Canadian*, contains a summary of the most interesting legislative news.

Quebec, February. 28 1853.

Coming events, invariably, we are told, cast their shadows before; and nothing at the present moment appears to be more imminent, than that some strange and important changes in the political world are at hand, *montes parturiant*; and from what I can gather anything but the *ridiculus mus* will be the result. The only difficulty is to put into some shape or form the numerous rumours which are now on the wing. Possibly before this reaches you the telegraph may have given you more specific information, but such as I at present have I shall jot down for your use. I am credibly informed that by the Arabia's mail which only arrived here late on Saturday night, dispatches have arrived requesting his Excellency to retire from the Government of the Province, and recommending also that a permanent seat of government be established, and that the system of removal from city to city be as soon as possible abolished. The rash and flat refusal of the Government, to recommend the construction of the North Shore Railway makes it evident, that had Mr. Hincks, not made up his mind to lose the support of the French Canadians in the course of the Session, the answer would not have been so decisive. Hincks' conduct hitherto plainly indicates no anxiety to support the Government as it now stands, beyond the passing of the great Bridge Bill of which notice has been given. His nest is comfortably feathered, and on the first plausible opportunity, he will abandon the ship of which he has been so long pilot, and which will not be long going to pieces among the breakers with which it is now so thickly surrounded. At this juncture what must be the result? In order to carry out the Imperial Act authorising our Legislating with respect to the Clergy Reserves—subject to the preservation of all existing interests—important reservation,—what other Government could act with consistency but one founded on Liberal Conservative principles; the only Government which could conscientiously proceed to carry out an Imperial Act of this nature.

No measure introduced has given rise to more bitter and deserved indignation in Lower Canada than Mr. Rolph's Bill with reference to the Laws of Marriage in Upper Canada. Well may Cauchon stigmatize Clear Grittism, as only another term for Socialism, as any one will be convinced on a perusal of the measure, and yet Mr. Brown is actually desirous to extend its provisions to Lower Canada. Thank God we have not yet arrived at such a pitch of degradation as to admit such a scheme as that. The chances of the return of the seat of Government to Toronto appear to get remoter than ever. The general opinion is that Montreal will after all again become the permanent Metropolis. You can hardly grumble at this, for Toronto has plainly shown how well she can get on without government support. I am told you have no less than 600 houses in course of erection: that is no great indication of suffering. To-morrow I suppose business will really begin; members have nearly all arrived to answer the call of the House which takes place to-morrow, when the representation bill will again be brought forward. The University bill

was read a second time on Friday last, Cauchon and Brown only dissenting. It will, however be materially amended in Committee. We had quite an amusing debate on Thursday night on the occasion of the passing of a Catholic Charitable Society Incorporation Bill. The principal speakers were Colonel Prince, Mr. Cauchon, and Mr. Brown—of course. The support of the poor by voluntary or taxed contributions was the subject of debate, and the constitutions of Alfred the Great were summoned, and arguments for and against their utility bandied between the Old English Gentleman and the great Reformer of the County of Kent. That the existing Ministry must break up is inevitable; the only subject for speculation is whether the North Shore Railroad will be the means of their defeat, or whether they will receive their death blow in attempting to legislate on the Reserves, the consequence of their own suicidal policy. I have unfortunately no light matter to communicate to serve as a leaven to this political loaf. Quebec, but for the lovely weather we enjoy would be very dull.—Malcolm, however, will in the course of this week again enliven the crowd at a York shilling temperance meeting, for which we understand he is preparing anecdotes and poetry of a most interesting nature. The pen of the immortal Solomon could alone do justice to him on an occasion of this kind. But the post is about to close, and as time is said to wait for no man, it is not likely to make an exception in favor of your—QUEBEC CORRESPONDENT.

RELIGIOUS PERIODICALS.

We have before us the March numbers of the *Evergreen* and the *Childrens Magazine*, two periodicals we can cordially recommend to the attention of every reader.

The former is one of the ablest theological serials published in the United States, advocating sound Church principles, and characterized by marked ability on the part of the contributors. In another column will be found an article on "Holy Week," extracted from this journal, which may be profitably perused at the present period of the ecclesiastical year.

To any who have met with the *Childrens Magazine*, we need not say that a more profitable or attractive periodical for the young is not issued from the press of the United States, or Great Britain. The fact of its being published by the General Protestant Episcopal Sunday School Union, is a sufficient guarantee for the orthodoxy of its contents, and in point of typographical and pictorial beauty, it leaves nothing to be desired. Wonderfully cheap is the work at the subscription of one shilling and three pence per annum.

ARRIVAL OF THE BALTIC.

ENGLAND.—The Earl of Clarendon has assumed the Seals of the Foreign office in place of Lord John Russell.

During the past week, information has been received at Lloyds, of the wreck of three emigrant ships bound to Australia, with nearly 3,000 passengers all of whom were saved.

FRANCE.—Rumors have been in circulation in Paris for some time past of the probability of an alliance by treaty between France and England, and two or three of the Minor States, with a view to counterbalance the northern powers.

New Advertisements.

WANTED

IMMEDIATELY, a Lady to fill the situation of GOVERNESS, capable of teaching French, Music, and the usual English branches. Address Box 96, Post Office Brockville. March 10th, 1853. 32-3i.

WANTED,

A LADY of the Church of England, competent to undertake the care and education of three little Girls, the eldest eleven years of age. The usual branches of a thorough English Education, and Music required. Address M. B. box 306, Post Office, Toronto, stating qualifications, and the salary expected. Toronto, Feb. 18, 1853. 2-in.

JUST RECEIVED,

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH,

By One of Three Hundred. Complete in One Vol. Cloth, 5s. Part 2nd only, cloth 3s. 9d. Paper 2s, 6d. HENRY ROWSELL, Church Depository, King Street. Toronto, February 23rd, 1853. 45-if

JUST RECEIVED.

THE NEW CLERK'S ASSISTANT OR BOOK OF PRACTICAL FORMS, full bound sheep; \$s. 9d. H. ROWSELL, Bookseller & Stationer, King Street, Toronto. March 3rd., 1853.

University of Trinity College.

MEDICAL FACULTY.

A SUMMER Course of LECTURES will be delivered by the above Faculty, commencing the FIRST MONDAY IN MAY, on the following subjects, viz. :—

- Practical Chemistry..... Professor Hind.
- Diseases of Women and Children Prof. Hodder.
- Operative Surgery..... Prof. Deazey.
- Regional Anatomy..... Prof. Bethune.
- Histology..... Prof. Bovell.
- Hygiene..... Prof. Hallowell.
- Medical Jurisprudence..... Prof. Badgley.

Fee for each Course Five Dollars.

For further particulars, apply at the Rooms of the Medical Faculty, Spadina Avenue, near Queen Street West.

Toronto, February 8th, 1853. 46-3m  
N.B.—Churchman, Colonist and Globe, insert for three months.

Important to Importers of British Goods.

First steamer to Rochester.

THE STEAMER



ADMIRAL!

CAPTAIN ROBERT KERR

WILL leave WELLINGTON SQUARE for TORONTO and ROCHESTER, calling at the North Shore Ports, (weather permitting,) every Wednesday and Saturday Morning, at half past Eight o'clock, commencing 2nd March; will leave TORONTO at noon. Will leave ROCHESTER LANDING every Monday and Thursday Night at Eleven o'clock.

Royal Mail Packet Office, }  
Toronto, Feb. 12, 1853. } 43-1f

NEW BOOKS

JUST RECEIVED BY EXPRESS,

THE DEAN'S DAUGHTER, or the DAYS WE LIVE IN, by Mrs. GUN; price 3s. 9d. LIGHT AND SHADE, or THE YOUNG ARTIST, by Ann Harriet Doury; 3s. 9d.

ALSO

A fresh supply of THE CANADIAN CRUSOES, a tale of the Rice Lake plains, by Mrs. FRAIL; 3s. 9d.

HENRY ROWSELL.

Bookseller and Stationer, King Street.

Toronto, March 3rd. 1853

CHURCH OF ENGLAND

PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons herein stated, the Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly.
3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

Whereupon it was resolved—

"That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

- 2nd English Teacher,..... Mrs. LIDDELL.
- 3rd English Teacher,..... Miss KENNEDY.
- French,..... Mad'le SIMON.

Master for Writing and Arithmetic,..... Mr. EBELLS.

Master for Drawing,..... Mr. BULL.

Master for Music,..... Mr. STRATHY.

Master for Singing,..... Mr. HUMPHREYS.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing; Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS.

(To be paid Quarterly, and in Advance.)

- Education..... £15 per annum.
- Finishing Pupils..... 5 additional.
- Boarding..... 30

NO EXTRAS.

Boarders will be required to bring their Knife, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.

Toronto, November 4th, 1852.

## HOLY WEEK.

(From the "Evergreen.")

Indeed this is a holy week, a week speaking to us of most holy truths, speaking to us of the passion and sufferings of our most dear Lord, speaking to us of the wonderful and unsearchable love of Christ, speaking to us of that blessed work of redemption which He finished upon the cross, speaking to us of that precious blood-shedding by which the scarlet and crimson souls of men are washed white as snow.

O brother in Christ, who hast a high calling in Christ Jesus, who hast a good hope of resurrection to eternal life, shall we not now put away earthly things and walk in the House of God as friends? Shall we not now turn aside from the busy restless ways of the world, and snatch at least some parts and spaces of this solemn week for a closer study of our saviour's redeeming love? As disciples of the cross let us fix our eyes, yea, our whole souls, upon the cross, and upon those steps which led our Lord to the place of death and to the grave.

## PALM SUNDAY.

Come then and see the first things of this holy week as Holy Scripture has revealed them for our good. See our Blessed Saviour first of all calling for the colt, the foal of an ass, and riding forth towards Jerusalem, the royal city, the city in which He as Son of David should have been acknowledged King and Prince. This first act seems to be a step to the confession of His kingly power; the sun of popular favor shines; the clouds of reproach clear away; the mists of rebuke are suddenly dispersed; the despised Nazarene finds honor in Israel; there is no shadow of the cross to be seen; no sound of rejection; nay, there is the sound of welcome; He rides on, as if to take possession of His own; and His own seems about to receive Him with great joy; there is an outburst of joy; great and sudden gladness spreading from heart to heart. "A very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord, Hosanna in the highest. And when He was come into Jerusalem the whole city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Hear this Scripture; it was even thus that Christ entered the holy city on the first day of that week in which He was to be cast out of that city, condemned, rejected, crowned with thorns, crucified without the gates. "Hosanna," was this day's greeting; soon was it to be "Crucify Him, crucify Him."

O Lord Jesus, who didst look beyond that short hour of triumph to the hour of Thy rejection by Thine own people whom Thou hadst loved, those shouts of welcome were but sad sounds in Thine ear, for Thou didst know how soon the bright day-spring of that week would be darkened over with very heavy clouds. Thou wast indeed meek, and in meekness passed into the beloved city which Thou wouldst have saved. O teach us, good Lord, after Thy example, to make little of earthly praise, and lightly to esteem earthly honor, so changeable and fickle, so soon withdrawn. Grant, O Lord, that Thou mayest be our King, ruling and reigning in our hearts, we ever bowing down ourselves before Thee, and in great steadfastness confessing Thee to be the Son of David, ever receiving Thee into the very centre and citadel of our hearts with great joy, loving Thee without change and without decay of love, never casting Thee out of our souls, but trusting in Thee more and more unto our life's end.

Even as our Lord came near to the city, sorrow filled His soul. He sorrowed not for Himself, but for those whom He would have gathered under His wings but who would not be gathered, for those who were about to reject Him, and in rejecting Him to seal their final rejection as the enemies of God, as the Cains who were to wander over the earth with the mark upon them of the blood of the better Abel, an accursed seed, cast out for this slaughter of the Lamb.

"When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! but now they are hid from thine eyes."

Thus was it after all a day of tears to the Son of Man; for though He did of His love desire to offer Himself for mankind, yet it was to Him great grief that his own chosen people, His beloved Israel, should be his murderers, that by them He was to be slain, by them whom He had as it were carried in His bosom. For them He wept. Thus to Jerusalem He exclaimed, "Thou knewest not the time of thy visitation." O see in these words with what sorrow the Lord sorrows over the unbelieving, the hard in heart, the blind and deaf, who will not consider the things that belong unto their peace; how He lingers in His judgments; how He weeps when the sword is forced into His hands; how unwillingly He condemns; how long He bears with the disobedient; how often He calls, and recalls, and calls again, in hope of beholding repentance!

O Blessed Jesus, give us ears to hear, and eyes to see, and hearts to understand Thy heavenly truths. O that we may not cause Thee to weep and sorrow over us as over disobedient children, a perverse, faithless people. Yea, let us cause Thee to rejoice by beholding our love, our faith, our steadfastness, our thankful use of the means and opportunity of grace. If we have erred in times past, draw not our term of grace to an end at once, but move us by Thy Spirit to repent while it is called to-day. Teach us to call upon Thee and to walk with Thee while we have the light, now in the day of salvation, now in the accepted time, that Thy truths may not be hidden from our eyes, that we may not pass into the darkness of the everlasting night.

When our Lord came into the city He went up to the temple, to the holy place, the House of prayer. He went to that which was especially His own.

Even then those who had faith were received; the blind and the lame who came to Him were healed. If the blind in heart had even then known and confessed their blindness they also would have received sight to behold and confess the Lord of glory and the Prince of life. Some Greeks also desire to see Him, and at this time a voice came from heaven in answer to the prayer of Christ, "Father glorify Thy Name," saying, "I have both glorified it, and will glorify it again."

After these things our Lord left the city, bringing to a close a day that seemed to open with unusual light, but which soon was overcast, first causing the Saviour to weep, and then to burn with holy indignation. He went then to Bethany for the night, withdrawing His presence during the calm hours of night from those who in the day had provoked or grieved Him, making it night indeed, a type and token of that darker night that was soon to come, that more complete withdrawal of His presence from the temple and the city of the Church of Israel.

## MONDAY.

On Monday our Blessed Lord returned to Jerusalem. On his way thither He found an emblem of the people whom He had planted with His own right hand, but whom He was about in anger and in sorrow to pluck up by the roots and to cast away. Though it was early He was an hungered; it may be that He had spent hours of the night in prayer; it may be that He had prepared Himself by fasting for the hour of the prince of darkness. "And when He saw a fig-tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever."

Not as in His other miracles was there mercy here, but wrath. Not by a miracle did He provide Himself with fruit. He cursed the tree for its barrenness; and in that tree the curse was spoken against His people, His barren fruitless people, full of leaves, yet lacking fruit, full of professions, wanting in holy works. The words of yesterday were repeated, and in that act "many like words" even of lamentation and mourning and woe. Yesterday He wept over the city as not knowing the time; to-day He pronounced the doom. Yesterday He exclaimed, "O that thou hadst known!" To-day "thou hast not known; it is too late to know; the decree is fixed; thou art doomed; the time of thy fruit-bearing is past; let no fruit grow on thee henceforward for ever."

O holy Jesus, if thou didst thus curse the

unfruitful tree, how much more will Thine anger burn towards Thy faithless children whom Thou hast planted in the new creation, the Church built upon Thyself. O teach us to think of the awfulness of that day, when our account will be made up, when no more fruit will be added, when, if we be fruitless, we must remain fruitless forever. As Thou didst speak words of condemnation against unbelieving Israel, how much more wilt Thou be wroth with us who have been brought into a better covenant, who have been washed and sanctified, who have been grafted into Thy Holy Church and had many renewings of the Holy Ghost. Fearful will be the doom of the faithless and the fruitless who have been called after Thy Name. O grant that we may bear fruit in good time, before Thou comest; grant that we may hunger and thirst after righteousness and may be filled; then, when Thou comest hungering after fruit in us, we may have fruit to give Thee, not leaves only, but fruit acceptable to Thee according to Thy divine mercy.

Our Lord then went into the temple.

Alas, there was nought there to heal His sorrow, much to raise His just wrath; there was nought there to prove that His people even at the eleventh hour were turning from their sins; there was much to testify that the city was polluted in its holiest place, that the whole heart was sick, even the sanctuary defiled. If the holiest place had become unholy, in what condition was the rest? So it was on that day, that not knowing the Lord of the Temple was to be there, it was found to be a house of merchandise; there was marketing, trading, buying and selling even in God's House. What wrath was this people hurrying upon their heads! Could the Lord bear this, to see a den of thieves where there should be a fellowship of worshippers!

He went into the temple, and began to cast out them that sold therein and them that bought; saying unto them, "It is written, My house is the house of prayer: but ye have made it a den of thieves."

How soon was He Himself to be cast out, not only from the temple, but from the city, having never been received into His people's hearts by faith! How soon did they do despite to the temple of His body, having first practiced and learnt profaneness upon that made by men's hands! The lesser sacrilege led to the greater; and soon were they trafficking about the Sacrifice and the Temple, about the Lord Jesus Christ the Sacrifice, about the living stones of the Temple of His body, buying and selling the Lord of glory, whom they knew not.

O Holy Jesus, who now drawest near to us in the House of prayer, grant that with pure hearts we may approach Thee there, putting off all worldly imaginations, and worshipping Thee in spirit and in truth. Grant that we may always most reverentially remember Thy presence, and delight to dwell with Thee in these perishing sanctuaries, until Thou shalt call us into Thy more glorious presence in the life to come. Make us also to preserve in all holiness and purity these our bodies, which by Baptism have become temples of the Holy Ghost, that we may not sell ourselves to do evil, nor follow sensual pleasure, to the grieving of the Holy Spirit, whom in Thy mercy Thou now sendest into these sanctuaries of flesh.

Our Lord returned to Bethany for the night.

(To be continued.)

## Advertisements.

**WILLIAM HODGINS,**  
ARCHITECT and CIVIL ENGINEER,  
LONDON, CANADA WEST.  
February, 1852. 28-1f

**T. BILTON,**  
MERCHANT TAILOR,  
No. 2, Wellington Buildings,  
King street Toronto.  
Toronto, February, 1852. 27-1f

**MR. S. J. STRATFORD,**  
SURGEON AND OCULIST,  
Church Street, above Queen Street, Toronto  
The Toronto Dispensary, for Diseases of the  
EYE, in rear of the same.  
Toronto, January 13th, 1852.

## CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing  
Piano Forte and Organ, &c., having be-  
come resident in Toronto, will be happy to  
receive application for tuition in the above  
branches of Musical Education.  
Residence, No. 62, Church Street.  
Toronto, 28th July, 1852.

J. P. CLARKE, Mus. Bac. K. C.

PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Shuter Street.

Toronto, May 7, 1851.

41-1ly

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter  
HOUSE PAINTING, GRAINING, &c., &c.

No. 7, Waterloo Buildings, Toronto.

September 14th, 1851

6-1f

W. MORRISON,

Watch Maker and Manufacturing Jeweler,  
SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery,  
Watches, Clocks, &c. Spectacles, Jewellery  
and Watches of all kinds made and repaired to order.  
Utmost value given for old Gold and Silver.  
Toronto, Jan. 28, 1847. 61

MR. WILLIAM HAY,

Architect, Civil Engineer, and Surveyor.

No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and  
Right Reverend the Lord Bishop of Toron-  
to, the Rev. John McCaul, LL. D., President of  
the University of Toronto—the Rev. H. J. Grasset,  
M. A., Rector of Toronto—the Rev. T. S. Ken-  
nedy, Secretary to the Church Society, Toronto,  
and the Rev. R. J. Macgeorge, of Streetsville.  
Toronto, Oct. 14th, 1852. 11-2m

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gen-  
tlemen's wearing apparel, Moreen and Damask,  
Bed and Window Hangings, Table Cloths of all kinds,  
cleaned and dyed. Hearth rugs and Carpets cleaned. Silks  
dyed and watered; Velvet and Satin dresses restored to  
their original beauty. Cashmere and Plaid Shawls and  
Dresses cleaned in a superior manner. Straw Bonnets  
Dyed.

REFERENCES.—J. Shaw, J. McMurrich, and Walter Mac-  
farlane, Esquires.  
Toronto, March 9th, 1852. 32-1f

M. ANDERSON,

PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited  
Toronto for a short time, and is prepared to  
receive sittings at his Rooms, 108, Yonge Street.  
Toronto, Dec. 10th, 1852. 25-1f

HERBERT MORTIMER

BROKER,

House, Land and General Agent.

No. 80, KING STREET EAST, TORONTO,

(Opposite St. James's Church.)

REFERENCES kindly permitted to J. Cameron, Esq., T. G.  
Ridout, Esq., Jas. Browne, Esq., W. McMaster, Esq., P.  
Paterson, Esq., Messrs. J. C. Beckett & Co., Bows & Hall,  
Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell  
& Co.  
Twenty years' Debentures constantly on Sale, at a liberal  
discount.  
Toronto, October 1st, 1852. 5-1f

JUST PUBLISHED.

THE RISE AND PROGRESS

OF

TRINITY COLLEGE, TORONTO.

With a sketch of the Life of the  
LORD BISHOP OF TORONTO,  
as connected with Church Education in Canada.  
BY HENRY MELVILLE M. D.,

The Appendix contains a list of the Benefactors  
to the College.

Deity 8mo, Boards—Price to Non Subscribers  
7s. 6d.

HENRY ROWSELL, Publisher.

8 Wellington Buildings, King Street.  
Toronto, Dec. 8th, 1852. 19-1f

NOTICE.

ANY person having STONE to dispose of  
suitable for breaking to repair Streets,  
will find ready sale with the Board of Works, at  
30s. per toise.

Application to be made to the City Inspectors.  
City Inspectors' Office.

Toronto, September 17th, 1852.

14f



FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE:

**COUNTY OF YORK.**  
 CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.)  
 City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.  
 Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.  
 Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres.  
 Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres.  
 Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.  
 Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.  
**COUNTY OF NORFOLK.**  
 Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.  
**COUNTY OF WENTWORTH.**  
 Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.  
**COUNTY OF SIMCOE.**  
 Township of Innisfil—North half 13, in 10th concession 100 Acres.  
**COUNTY OF NORTHUMBERLAND.**  
 Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres.  
 Township of Murray—Lots 32, in broken fronts A, B, and C, and North half Lot 33, in broken front A. 600 Acres.  
**COUNTY OF LANARK.**  
 Township of Montague—Lot 20, in 7th concession, 200 Acres.  
 For particulars, &c., apply to  
 GEORGE CROOKSHANK,  
 Front-Street, Toronto.  
 November 19, 1850.

JUST PUBLISHED,  
 THE UNITED EMPIRE MINSTREL.

A SELECTION of the most NATIONAL CONSTITUTIONAL, and LOYAL ORANGE SONGS and POEMS, With a large number of

TOASTS AND SENTIMENTS, And a CHRONOLOGICAL TABLE, shewing the principal Innovations and Apostacies of the Romish Church—her Persecutions of our Protestant Forefathers, and the most particular events connected with the History of the United Empire and the Orange Institution; by

WILLIAM SHANNON.  
 Price—3s. 9d. Cloth, Half bound, 5s.  
 HENRY ROWSELL,  
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 8, Wellington Buildings, King Street.  
 Toronto, January 26, 1853.

ANGELL & Co.'s  
 PULVERIZED CORN STARCH.  
 For Culinary Purposes.

IS now an absolute necessity to all House-keepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Puddings, Soups, Gravies, Blanc Mange, &c., it is indispensable.

Price, 7½d. for the lb. packets, with full Instructions. If your Grocer does not keep it, apply to  
 JOHN A. CULL,  
 Starch Manufacturer, Front St. Toronto.

NOTICE

IS HEREBY GIVEN, that the Municipality of the City of Toronto, will apply at the adjourned Session of the Legislature for an Act to authorise the construction of an Esplanade across the Water Lots in front of the City—and to provide for the payment of the cost of the same, by an annual rate to be levied thereon.

CHARLES DALY,  
 Clerk's Office,  
 Toronto, Dec. 7th, 1852. 27-11

BAPTIST ARGUMENTS REVIEWED

THE Subscriber begs to inform the Clergy, that that useful little Tract intitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. LEWIS, B. A., which appeared a short time since in successive numbers of the Canadian Churchman, has been re-printed and is for Sale at the Church Depository.

PRICE.—3s. per Dozen, or 29s. per Hundred,  
 HENRY ROWSELL,  
 Bookseller and Stationer,  
 8 Wellington Buildings, King Street.

Never Failing Remedy!  
 HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY,  
 DEAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mr. Wm. Cummins, of Saltney Street, in this town, was thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.  
 (Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper of Keady near Gainsbro', dated March 1st, 1852.

To Professor HOLLOWAY,  
 SIR,—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills; and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health. I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.  
 (Signed) J. HIRD, Draper.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated Sept. 20th, 1852.

To Professor HOLLOWAY,  
 DEAR SIR,—I am authorised by Mrs. Gibbon, of 31, Bailey Street, in this town, to inform you that for a considerable period she had been a sufferer from debility, and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work. In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderful short time, they effected a perfect cure of her legs, and restored her condition to health and strength; and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.  
 I remain, dear Sir, yours faithfully,  
 (Signed) JOHN M. CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker & Co., Chemists, Bath.

To Professor HOLLOWAY,  
 DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends; was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at the effect upon so old a person, she being about 70 years of age. We shall be happy to satisfy any enquiries as to the authenticity of this really wonderful case, either personally or by letter.  
 A private in the Bath Police Force, also, has been perfectly cured of an old scorbutic affection

in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully,  
 (Signed) WALKER & Co.  
 April 6th, 1862.

The Pills should be used conjointly with the Ointment in most of the following cases:—

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| Bad Legs,                          | Gout,                |
| Bad Breasts,                       | Glandular Swellings, |
| Burns,                             | Lumbago,             |
| Bunions,                           | Piles,               |
| Bite of Moschetoes and Sand-Flies, | Rheumatism,          |
| Coco-bay,                          | Scalds,              |
| Chiego-foot,                       | Sore Nipples,        |
| Chilblains,                        | Sore-throats,        |
| Chapped hands,                     | Skin-diseases,       |
| Corns (Soft),                      | Scurvy,              |
| Cancers,                           | Sore-hands,          |
| Contracted and Stiff Joints,       | Tumours,             |
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Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, in Pots, at

1s 1½d; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent, C.W.

There is a considerable saving by taking the larger sizes.  
 N. B.—Directions for the guidance to patients in every disorder, are affixed to each Pot.  
 December 4th, 1852. 23-1y

TUITION.

A UNIVERSITY SCHOLAR of the Toronto University, accustomed to Tuition, would be happy to read with one or two Pupils.  
 Address A. Z., Box 192, Post Office, Toronto.  
 Jan. 27th, 1853. 26-1f



AYER'S CHERRY PECTORAL.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases of both adults and children.  
 I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.  
 PARKER CLEVELAND, M.D.  
 BRUNSWICK, ME., Feb. 5, 1847.

Lowell, Aug. 10, 1849.

Dr. J. C. Ayer: I have been cured of the worst cough ever had in my life, by your "CHERRY PECTORAL," and never fail, when I have an opportunity, of recommending it to others.

Yours respectfully,  
 S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:—  
 UNITED STATES HOTEL, SARATOGA SPRINGS, July 5, 1849.

Dr. J. C. Ayer.—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis.

I have the pleasure in certifying these facts to you, and am, sir, yours respectfully,  
 J. F. CALHOUN, of S. Carolina.  
 Chester, Pa., Aug. 22, 1846.

J. C. Ayer.—Sir: I was taken with a terrible cough brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Leller, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, c.  
 JAMES GODFREY.  
 Prepared and sold by James C. Ayer, Practical Chemist Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.

Toronto, March 9th, 1852.

BURGESS & LEISHMAN,

Corner of King & Church Streets, joining the Court House, Toronto

HAVE ON HAND

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READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

WE have received our complete assortment of NEW Spring and Summer Goods, which upon inspection, our Customers will find to be composed of the newest and most Fashionable materials, in great variety. Having been selected with great care, and imported direct from the best British, French, and American Markets, by ourselves, we can confidently submit them to the inspection of our Customers and the Public, as being the most Fashionable, Durable, Serviceable, and Cheap assortment of Ready-Made Clothing and Dry Goods, in Canada West.

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

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Do. Princess do. do. " 12 6	Do. Faucy do. " 4 4½	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. " "	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marseille do. " "	Do. Buckskin do. " "
Do. Cassimere do. " 25 0	Do. Barathea do. " "	Do. Doeskin do. " "
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Do. Mole-skin do. " 6 3	Do. Satin do. " 5 0	Do. Mole-skin do. do. " 5 0
Do. Tweede do. " 10 0	Do. Cloth do. " 5 0	Do. Canada Tweede do. " 4 4½
Do. Broad Cloth do. " 17 6	Do. Tweede do. " 4 0	Do. Cassimere do. " "
Do. Russell Cord do. " 8 9	Do. Cassimere do. " 5 0	Do. Tweede do. do. " "
White Shirts, Linen fronts 4 4½	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 4½
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Straw Bonnets, " 1 3	Shawls, Handkerchiefs, and Neck-ties,	Ladies' Stays, " 2-6
Gloves, Hosiery, Ribbons, Laces,	Cap Fronts, Muslin, Netts,	Fringes, Gimps, Trimmings,
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References kindly permitted to be made to the Rev. T. S. Kennedy, Secretary to Church Society, or Rev. J. G. D. McKenzie

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Address, A. B., care of Rev. W. A. Johnson, Cobourg.  
Toronto Feb. 1853.

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Apply B. C., office of *Canadian Churchman*, post paid.  
Toronto, 13th October, 1852.

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Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

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Callisthenics .....	0 15 0

Quarterly Payments required.  
Toronto, August 21st, 1852. 3-1f

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Agent in Toronto, HENRY ROWSELL, Bookseller and Stationer, 8, Wellington Buildings.

N. B.—L. S. & Co. have recently published, and have now for sale, the **FARMER'S GUIDE**, by Henry Stephens of Edinburgh, and Professor Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1600 pages 14 steel plates and 600 wood engravings. Price in muslin binding, \$6; in paper covers, for the mails, \$5.

This work is NOT the old "Book of the Farm," lately RESUSCITATED and thrown upon the market.  
November 28th, 1852. 22-1y

**ST. JAMES'S SCHOOL,**  
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Course of Studies for the ensuing half year, ending on June the 16th, 1853.

**FIRST CLASS—GREEK**, The Alcestis of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey, Book xxiv.; and on intermediate days the continuation of Demosthenes de Corona, and Polybius. **LATIN—Virgil's Aeneid**, Book XII., Tacitus de Moribus Germanorum.

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S. S. WOOD, A.M.,  
Corp. Coll. Camb. Rector.

Three Rivers, Jan. 15, 1853.

**MR. CHARLES RAHN.**

**SURGEON DENTIST,**

**B**EGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth. Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rahn to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms.

N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College.  
Toronto, Sept. 17, 1852. 1-1f

1853.

WINTER.

1853.

**STAPLE & FANCY DRY GOODS and MILLINERY,**

AT  
**THE TORONTO HOUSE, VICTORIA ROW,**  
No. 60 King Street East, 6 doors West of Church Street, Toronto.

**J. CHARLES WORTH**

**H**AS pleasure in acknowledging the very liberal share of public patronage afforded him since his commencement in business in this City, would now call the attention of his numerous customers and the public generally, to his large and well assorted Stock of

**DRY GOODS FOR THE WINTER.**

With great inducements in **BONNET and CAP RIBBONS**; Bonnet Ribbons worth 9d. selling for 6d; Cap Ribbons worth 7d. selling for 5d.; and a great variety in the same proportion. Also a large lot of **CASHMERES, CLOTHS, COBBOURGS, ORLEANS, PRINTED DELAINES, &c.** for Ladies Dresses, **WOOLLEN HOSIERY, GLOVES &c.** **WOOLLEN SCARFS** and **SQUARE SHAWLS. SILK VELVETS, &c. &c.**

J. C. has within the last few days bought at very low prices a large lot of **BLANKETS** and **FLANNELS**, which will enable him to sell them to Retail buyers at wholesale prices, thus effecting a saving for the benefit of his customers.

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Will be found well furnished, and offering great bargains, having been bought within the last two months, with nearly the same advantages as the Blankets and Flannels already mentioned. Particular attention is called to Bleached Shirtings, Grey Factory Cotton and Shirtings, Striped Shirtings, Prints and Derris. Dennims and Drills, Rough Hollands, Draperies and Huckabacks, for Towels, Grey Cloths and Satinets, &c., &c.

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Toronto, March 4th, 1853.

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**Western Assurance Company's Office.**

Toronto, 4th December, 1852.

**NOTICE** is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the

**WESTERN ASSURANCE COMPANY,**

Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order,

ROBERT STANTON,  
Secretary and Treasurer.

December 4th, 1852. 24-1f

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**FIRE AND LIFE ASSURANCE COMPANY.**

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Toronto, September 7th, 1850 7-1f



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**Agents:**

In addition to those previously notified, the following are appointed:—

Quebec, Thos. Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Plamboro', Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Desbaser; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

The establishment of further Agencies will be duly notified.

Toronto, Dec. 11 1851.

12-1f



**HOME DISTRICT**  
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OFFICE—No. 71, King Street, Toronto, over Darling Brothers.

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J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid.

Toronto, June 5th, 1850. 21-1f

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